

# THE KOREAN REPOSITORY.

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FEBRUARY, 1897.

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## KOREANS IN RUSSIAN MANCHURIA.

NOTES BY MRS. BISHOP.

**E**ASTERN Siberia, including the Amur and the Maritime Provinces, the latter of which we call Russian Manchuria, was ceded by China to Russia and had its boundaries fixed in 1860 by the treaty of Peking. It is also known as the Primorsk territory, extending from the Tumen to the Amur and from the Chinese frontier to the sea. We can scarcely suppose that even China, under only mild pressure, would have surrendered a territory of such vast agricultural capacities and mineral wealth had she not been in nearly complete ignorance of both. It contains an area of 880,000 square miles, that of France being 204,000 and that of the British Isles 120,000. The Amur is navigable for 2000 miles from its mouth and forty-five steamers are plying on its waters. The great tributary, Ussuri, can be navigated to within 120 miles of Vladivostock. The country is rich in gold, copper, iron and lead; and in coal without which iron, the most precious of metals, is comparatively speaking a drug. The unbounded fertility of the soil is the most valuable possession of this new Empire on the Pacific.

The great basin of the Ussuri alone could support 5,000,000 and from Khabaraff Ka to the Tumen, it is estimated that the land could sustain a population of from twenty to forty to the square mile. At present that of the Amur and Ussuri provinces is only eight-tenths of a man to the square mile.

In the fall and winter of 1894, I visited Vladivostock, a city with a population estimated in 1894 at 20,000 including 4,000 Koreans and 2,000 Chinese.

Leaving Vladivostock by a small steamer which runs

twice a week to Possiet, and landing at that large military station, I went by post-wagon to Nowo Kiewsk—an important military post, with very large brick barracks, built and in course of construction. Between Possiet Bay and Nowo Kiewsk there are 10,000 infantry and artillery, and at the latter post eight pieces of field artillery and twenty-four two-wheeled ammunition wagons. The civil population, including Chinese and Koreans, is under 1,000; but the town with its wide streets, drill and parade grounds, open spaces, and villages of huts for soldiers, is laid out for futurity, and straggles along the hill-slope, treeless and bushless for nearly two miles. Two German firms do a large trade, and spirits are sold at forty shops. The place is essentially military. Koreans form the bulk of the civil population, and do all the handling of the fuel and goods.

Koreans first immigrated to Russian Manchuria in 1863, when thirteen families crossed the Tumen and were settled at the river Tyzenbo, a little to the north of Possiet Bay. In the village of that name there were, in 1866, one hundred families who received from the Russian Government cattle and grain to cultivate the land.

During the famine in northern Korea in 1869, some 4,500 people came into the country, of which number about 3,800 were quite destitute and had to be supported, which was not so easy, as they had had a bad harvest in Primorsk as well and the whole was but a thinly populated wilderness. In 1895 there were in Primorsk thirty-two Korean villages, out of which thirty-one are in the southern Ussuri territory and are placed under the Chief of their territory, residing at Nikolsk. These thirty-one villages are divided into several districts.

The Yentchiho District with 22 villages.

„ Karsahofsthol	„ 4	„
„ Iwanowsthoë	„ 2	„
„ Tsimukinshoe	„ 1	„
„ Sutchansthoe	„ 2	„

At the head of each district is an elder with some assistants (one to three according to the size of the district), two or three judges for minor offences and some clerks. All these district officials are elected by the Koreans themselves, settled at those places, and from their own people. Headsmen are paid or receive various allowances. The Government taxation is ten roubles per farm. Local affairs are settled by themselves for their own purposes at three roubles per farm. Men not holding land pay from one to two roubles annually.

Those settled prior to 1884 can claim citizenship. Those who can prove that they have been settled for ten years and



other persons of settled lives and good conduct, are allowed the same rights.

I was much interested in visiting the Korean settlements. I had formed a very low opinion of Koreans. They appeared to me the dregs of a race. Afterwards they settled on lands, mostly as squatters, but were unmolested, taxed at the rate of only 1s. 6d. per male head per annum, and in many cases acquired community rights to the lands they occupy. Gradually Siberia came to be regarded by the Koreans as a land of promise.

The Korean villages north and south of Nowo Kiewsk, and along the frontier valleys, are very numerous. I visited a great number, and was lodged luxuriously three nights in Korean houses. Travellers in Korea well know what an amount of discomfort Korean lodgings usually imply! The Siberian Korean village is another thing.

Sanitary rules are strictly enforced, and the headman is made responsible for village cleanliness. Unlike the ragged, filthy villages of Korea, these are well built in Korean style, of whitewashed mud trimly thatched; the compounds are enclosed with whitewashed mud walls or high fences of neatly woven reeds, and the farm buildings are substantial and well kept, the farm yards looking as if they were swept every morning. Even the pig-sties testify to the Argus eyes of the district chiefs of police. Most of the dwellings have four or five rooms, with papered walls and ceilings, fret-work doors, and windows "glazed" with tissue-paper, matted floors, and an amount of "plenishings" rarely to be found even in a mandarin's house in Korea. Cabinets of decorated wood, low tables, stools, cushions, brass samovars, brass and China bowls, tea-glasses, brass candlesticks, kerosene lamps, and a host of other things signify the capacity to secure comfort. Pictures of the Czar and Czarina, of the Christ, and of Greek saints, and framed cards of twelve Christian prayers decorate the walls in houses. The Koreans, having no religion, are apparently not unwilling to secure the advantages of converts; and though the Greek priests are not enthusiastic about their "consistency," it is more satisfactory to see an "Ecce Homo" on the walls than the family demon. Out of doors, full granaries, ponies, mares with foals, black pigs, draught oxen, and fat oxen for the Vladivostock market, with ox carts and agricultural implements, attest solid prosperity. More than this. The air of the men has changed. The cringing servility or indolent conceit, and the suspiciousness characteristic of the Korean at home, have given place to an independence and manliness of manner rather British than Asiatic. There are many chances for making money, and there is neither

mandarin nor Yang-ban to squeeze it out of these people when made; so all who will work are comfortable, and many of the farmers are actually rich and engage in trade. Their boys, in some cases, are educated at the same schools with Russians but in most cases the schools are in Korean villages and are altogether Korean, though the instruction is Western. They are not slow to see the advantages of conformity. In most of the villages in which I made inquiries, three-fourths or four-fifths of the population have been baptized. Several Russians told me that their agriculture and the yield they get from the land are in advance of those of the settlers from old Russia.

These immigrants are not exceptionally industrious or thrifty men. They were simply starving folk who fled from famine, and their prosperity and general demeanour give one the hope that Koreans at home, under a better government, and with protection for their industry from official rapacity, may slowly develop into *men*.

The thirty-six miles between Nowo Kiewsk and the Tumen is very hilly, and abounding in broad stoneless valleys with vegetable soil two feet deep. The scanty population is altogether Korean. Crossing the head of Possiet Bay and some swampy rivers, on the ice, and passing several Korean villages, given up to the making of sea-salt by a rude process—the salt, put up in flag baskets, being exported over the frontier in Chinese two-wheeled carts, drawn by seven horses or mules; and crossing several ranges of hills without a road, with the mountains of the Chinese frontier only two or three miles off, as the winter sun set in a flood of red gold, a turn round a bluff revealed what is geographically and politically a striking view.

Your readers may remember that the English papers, possibly including the St. James's Gazette, have given currency to a statement that "Russia had massed 5,000 men on her Korean frontier!" The whole of the frontier, eleven miles in length, a broad river full of sand-banks, and passing through a desert of sand-hills to the steely blue ocean, lay crimson in the sunset. On a steep bluff above the Tumen, a tall granite slab marks the spot where the Chinese and Russian frontiers meet. Across the Tumen, the barren mountains of Korea loomed purple thro a golden veil. Three empires are seen at one glance. A small Korean village lies in a hollow. On a high steep bluff above the Tumen there is a large thatched mud hut, from which most of the white-wash has scaled off, containing two small rooms and a lean-to. This hut is the military post of Krasnoye Celo, and the "army" of Russia on her Korean frontier consisted of fifteen men, a corporal, and an officer.



## "THE COREAN GOVERNMENT."

(Concluded from p. 13.)

### FOREIGN OFFICE.

#### THE TREATY PORTS.

THE former post of *Kamni* (監理), or Superintendent of Trade, abolished by Ord. 131 of 1895 (See vol i. pp. 21, 88), has been revived by Ord. 50 of Aug. 7, 1896 (Gaz. 400), but the direction of that official is confided not to the Treasury but to the Foreign Office.

The Superintendent is to have charge of consular relations, of foreign settlements, *cho-kyei* (租界), and generally of the affairs of the Treaty Port at which he is stationed. His office will be known as the Superintendency, *kamni sye* (署). He may sit with the Consul concerned in any judicial enquiry regarding foreign life and property affected by native action; he must take note of imports, exports and duties, sending monthly returns of these to the Finance Department; will afford special protection to all residents in the foreign quarter and to traders resorting thereto; and is required to do his utmost to encourage trade and remove hindrances to its development. He corresponds on a footing of equality with a Provincial Governor, and can issue instructions to any Prefect or Police Magistrate, or even to the Pastor of Quelpart or a City Governor in matters affecting the welfare of his port.

His staff consists of three Clerks (*chyusa*),—of whom he can nominate one,—drawing \$30 a month each; two Writers, *sve-keui* (書記) at \$3; one Linguist, *tong-pyen* (通辯), at \$8; two Office Attendants, *tyeng sa* (廳使), at \$6; three Constables, *syun si* (巡視), at \$5; and three Messengers, *sa-ryeng* (使令), at \$5 each. His own salary is, at the three seaports, \$150 a month, and at Kyeng-heung, \$100. He is allowed a monthly sum for office expenses, and a further sum (\$30 at Chemulpo and Fusan, and \$20 at Wensan) for entertainment. Besides this allowance, and others for repairs and travelling, he

is paid yearly an amount (\$300 at Chemulpo or Fusan, \$200 at Wensan) for official dinners, of which he must give three a year. All these payments are a charge on the Maritime Customs, and their total for one year, at the four treaty towns, is estimated at \$19,608.

An earlier Ordinance (No. 39 of 1896) had established a City Governor (*pu yun*) at each of these towns (See Home Office, *supra*), and Ord. 50 nowhere states that this arrangement is in any way modified. Nevertheless a rescript, recorded in the same Gazette (No. 400 of Aug. 10), approves of the City Governor at each Treaty town holding also the position of Superintendent of Trade. It may be worth noting that the first incumbents at Chemulpo and Fusan have been given rank (B3) equivalent to that of a Consul, while those at the remaining two towns are on the footing of a Vice-Consul only (B6).

## THE TREASURY.

### COLLECTION OF THE REVENUE.

Ord. 62 of Sept. 10 (Gaz. 427) strikes out of Ord. 162 of 1895, all the clauses relating to a Taxation Section, or a Taxation Clerk (See vol. i. App. iv), leaving still operative only §§ 1, 7—13, 14, 15. It may be useful to give, in abstract, the result: Each Prefect (*kun-syu*) is made responsible for the assessment, collection and transmission, at stated intervals, of the taxes in his prefecture. He must correct all hitherto prevailing malpractices, and, to that end and the better ascertainment of claims to relief, must make regular progresses through his district. The adjustment of cultivation on lands newly cultivated or restored to cultivation, and of relief on bad lands, rests ultimately with the Treasury. The Governor (*koan-chi al-sa*) may, from time to time, send an official to check the Prefect's accounts, and it is through the Governor that returns of revenue collected or due are to be sent by the Prefect, not later than one month after the expiration of the fiscal period. Offences against any of these regulations may be visited with dismissal or other severe penalty. No 'gratuities,' *in chyeng* (人情), or 'miscellaneous dues,' *chap-pi* (雜費), over and above the proper amount of taxation, may be levied, or improper methods of collection adopted. Each taxpayer will pay in person, or by attorney, at the Prefect's *amun*.

A Decree, dated Aug. 4 (Gaz. 397), directs the Finance Minister to draw up a schedule of times within which the payment, *syang-nap* (上納), of taxes due to the Central Government



must be made. Officials failing to forward the taxes within the prescribed limits will be dismissed and severely punished. A consequent notice from the Minister, dated Aug. 10 (Gaz. 407), requires the taxes for 1893 and 1894, due from districts less than 300 *li* from Sōul, to be sent up within fifty days; those from districts 300 to 600 *li* distant, within sixty days; and the remainder, within seventy.

The more or less open re-establishment of taxing stations, under the alleged authority of certain of the State Departments, made necessary the issue of a Decree, on the 10th August (Gaz. 402), forbidding the levying of any imposts except by means of Treasury documents. The Decree was amended the following day (see Gaz. 404) by the addition of words affirming that the name of the Household Department had also been employed in the collection of these irregular taxes.

#### OFFICIAL PAYMENTS.

(1) *Generally*.—A Decree of July 11 (Gaz. 377) confirmed previous verbal commands of His Majesty to the effect that all payments to or from the Treasury must be checked and, where necessary, countersigned, by the Adviser *Ko-mun-koan* (顧問官), to that Department, Mr. J. McLeavy Brown.

(2) *To Officials*.—In connection with the reorganisation of the Provincial Governments (See Home Office, *supra*), a new scheme of salaries was published (Ord. 35, 36). The method of providing and accounting for funds for salaries and incidental and travelling expenses is set forth in Ord. 39 (Gaz. 397). The appropriations for the year under these heads having been fixed in the estimates, the corresponding sums, or as much of them as may be required, are retained from the taxes collected, returns being made to the Home Office and Treasury in June and December (See Home Office, *supra*).

#### THE MARITIME CUSTOMS.

The post of *kamni*, or Superintendent, as was seen, has been revived, but the direction of that official is placed under the Foreign Office (q. v.). He has, however, to send returns of imports, exports and duties to the Treasury (Ord. 50 of Aug. 7, 1896).

#### WAR OFFICE.

##### THE ARMY.

By Ord. 58 of Aug. 18 (Gaz. 409), a *tai tai chyang* (大隊長), or Major in Command of a Battalion, is to rank with a

Provincial Governor (*Koan-ch'al-sa*), or Superintendent of Trade (*Kam-ni*). A company officer, acting for him, or commissioned to take charge of an independent battalion, *tok lip tai* (獨立隊), at an outpost, possesses the same privilege.

#### THE MILITIA.

Ord. 41 of Aug. 5 (Gaz. 398) added to the establishments at each of the nine posts enumerated in Ord. 23 (See vol. i. App. iv.), except Kang-kyei, a Captain, *chyeng-ni* (正尉), and made provision for his pay.

Ord. 59 of Aug. 26 (Gaz. 415), increased the number of officers and men of the militia, *ti-pang tai* (地方隊), by 636, distributed equally between the four new posts of Ch'yung-chyu (忠州), Hong-chyu (洪州), Syang-chyu (尙州), and Uen-chyu (原州), at a total cost of \$35,303.

Ord. 63, dated Sept. 24, but only published Oct. 19 (Gaz. 458), abolishes the militia at Kong-chyu, Ch'yun-ch'yen, Kang-kyei, and the above four new posts. [The place of these militia, whose loyalty was, it is said, suspected, will be taken by detachments of the Guards, *ch'in-ui-tai*, stationed as garrisons throughout the south country].

### EDUCATION DEPARTMENT.

#### SCHOLASTIC ESTABLISHMENTS.

By Min. Educ. Order 6, of Sep. 19, any student leaving the Normal School, Foreign Languages School, or any Primary School, without cause, will have to refund the cost of his education, in default of which he will be disqualified for employment in any State Department.

*Primary Schools.*—Two more primary schools have been opened at Söul (Gaz. 396). Besides these, similar schools have been, or are to be, inaugurated at each of the thirteen provincial capitals, the four treaty ports, and eighteen other principal towns (Min. Ed. Ord. 5, of Sept. 17).

*The Confucian College, Syeng Kyun-Koan* (成均館). Min. Ed. Ord. 4 (Gaz. 379) is, in effect, a revision of Order 2 of 1895 (Gaz. 135), with which it should be compared, (See vol. i. p. 100). The principal changes are as follows: The maximum age of entrance is raised from forty to fifty years; candidates are not guaranteed *po-chyeng* (保証) by private householders at



Söul, but are nominated *po ch'yen* (保薦) by some official in the Ministry of Education, or the College; the course is no longer for three years certain, but is determined by passing, *keup-tyei* (及第), at the yearly examination; and scholars who so pass are not only eligible for posts at the Mausolea, but "may in their order solicit suitable appointments" in any State Department. A scholar is now allowed to remain in residence during vacations, and details of hours of study are left to the Principal. Corean and foreign geography and arithmetic become part of the regular course. Everything in the College system is to go by the old lunar calendar, particularly the examinations. These last are to be held (1) daily, (2) monthly, (3) at the close of the year. The daily examination consists in reading and expounding the classics, and in composition, questions on arithmetic and history being only occasionally put. The student's work is classed as (a) thorough, *t'ong* 通, (b) fair, *ryak* 畧, (c) poor, *ch'a* 粗, (d) null, *pul* 不; and their essays are arranged in order of merit. The marks, *saing hoik* (牲劃), thus obtained, are added together at the monthly examinations when the head man, *ke-koi* (居魁), gets a small reward, and the last man a corresponding penalty. In the same way the marks are added together for the yearly examination, and a list of passes, *keup-tyei*, is issued, the limit of successes being one-tenth of the number of candidates. The place of the successful men are to be taken by selection from the best students of the provincial high schools and the first class at the normal schools.

[It will be observed that the system above outlined is apparently an attempt to reintroduce the old literary examinations for office, though in a somewhat modified form. It has already been noted (see Council of State) that the possession, for ten years, of a degree entitles the holder to become a candidate for *p'an-im* posts at Söul.]

## MINISTRY OF JUSTICE.

### LAW COURTS.

Laws 7 and 8, Ord. 54-57, all dated Aug. 15 (Gaz. 407), and Min. Just. Order 5 (Gaz. 414) make the alterations in Laws 1 and 7, Ord. 45 of 1895, and Ord. 29 of 1896, rendered necessary by the recent provincial reorganization, and, for the same reason, abolish Ord. 114 of 1895 and Ord. 4 of 1896. The "Treaty-town Courts" now include Kyeng-

heung, and make, with the District Courts, a total of 18 (Ord. 55). Their respective situation and jurisdiction are given in Min. Just. Order 5, the following being the list:

District.	Court-town.	District.	Court-town.
*Hansyeng	Seoul	N. Ch'yung-ch'yeng	Ch'yung-chyu
*Inch'yen	Chemulpo	S. "	Kong-chyu
*Fusan	Teng-lai	N. Chulla (Chyen-la)	Chyen-chyu
*Wensan	Tek-uen	S. "	Koang-Chyu
*Kyeng-heung	Kyeng-heung	N. Kyeng-syang	Tai-ku
Hoang-hai	Hai-chyu	S. "	Chin-chyu
Kang-uen	Ch'yun-ch'yen	N. Ham-kyeng	Ham-heung
N. P'yeng-an	Tyeng-chyu	S. "	Kyeng-syeng
S. "	Ping-yang	Chyeichyu (Quelpart)	Chyei-chyu

#### GAOLS.

Ord. 6 of Dec. 6, 1896 (Gaz. 501), provides a scale, varying with the province, of rates for the maintenance of prisoners, and for uniforms and pay of gaolers.

### MINISTRY OF AGRICULTURE, TRADE AND INDUSTRY.

#### POST OFFICE.

Ordinances 42 and 43 of Aug. 5 (Gaz. 398) amend Crd. 125 and 126 of 1895 and Ord. 10 of 1896, dealing with the staff of postal establishments and their pay.

*Post Offices, u-tyei-sa* (郵便司) are to be of two classes and have been, or will be, from time to time, opened at the following places:

First Class: Söul, Chemulpo, Wensan, Pingyang, Chyen-chu, Songdo, Kong-chu, Wiju, Taiku, Kyengsyeng.

Second Class: Syu-wen, Ch'yung-chyu, Hong-chyu, Nam-wen, Na-jyu, Chyei-chyu (Quelpart), Chinchyu, Andong, Kang-neung, Ch'yun-ch'yen, Haichyu, Kangkyci.

The staff of a Post Office is to consist of

One Postmaster, *sa-chyang* (司長), B 1—6.

A number of Clerks, *chyu-sa* C 1—8.

The Postmaster will be responsible to the Director of the Bureau of Communications. A Postmaster will be stationed at each of the first class offices, but for the present a clerk will be in charge of the others. The number of clerks varies from fifteen at Söul to not more than three at an ordinary first class, or two at a second class, office. The salary of a Postmaster at a

\* Treaty towns.



first class office is \$40 a month; at a second, \$30; and that of a clerk, \$20 at any office.

The Post Office at Chin-chyu was opened from July 25 (Min. Agr. Ord. 5), and a branch office, *u tyei chi-sa* (支司), at Tyeng-chyu (the capital of North P'yengan), from Oct. 5 (Gaz. 414, 448), in each case with a daily mail. Owing to the disturbed state of the locality, the Antong post office was temporarily set up at Syang chyu. A branch of the Kyeng-syeng office was established at the treaty-town of Kyeng heung, Nov. 11 (Min. Agr. Ord. 10.)

A schedule of the time of dispatch of mails between Söul and the various provincial post offices, as well as of metropolitan deliveries, is given in Gaz. 464, as under:

Söul	{	Collection	7 a. m.	10 a. m.	1 p. m.	4 p. m.	
		delivery	9 "	12 "	3 "	6 "	
Söul and Ch'yang-chyu, Tai-ku, Teng-lai (Fusan.)							daily at 9 a.m.
"		Song-do, Hai-chyu, ling-yang, Tyeng-chyu, * Wi-ju.					"
"		Wen-san, Ham-heung.†					"
"		Ch'yun-ch'yen.					"
"		Chemulpo [clears for Söul 5.30 p.m.]					"
"		Syu-uen, Kong-chyu, Hon-chyu, Chyen-chyu, Nam-uen, Chin-chyu, Na-jyu.					"

*Postal Districts, u tyei ku* (郵遞區), are divided into Inner, *ku-nai* (區內), and Outer *ku oi* (區外), the former being the ground within a radius of ten *li* from the post office; the latter, from ten to twenty *li* (Min. Arg. Ord. of Sept. 12th).

*Penalties.* Ord. 60 of Aug. 27 (Gaz. 416) amends §§ 66-79 of the Postal Ordinance of 1895 (Ord. 124), and decrees that the Minister of Justice shall prepare a list of penalties for breach of that Ordinance. This has been done, and the result appears as law 9, of Sept. 23 (Gaz. 438). Penalties vary from not more than ten blows, or a fine of ten *lyang* (\$2), to penal servitude, *yek-hyeng* (役刑), for three years with a fine of fifty *lyang*. The maximum punishments are as under:

(1) Ten blows or fine of ten *lyang*: Refusing to accept fully paid or free covers; delivering or accepting mail matter *en route*.

(2) Twenty blows or twenty *lyang*: Losing ordinary mail matter through carelessness; soliciting gratuities.

(3) Thirty blows or thirty *lyang*: Neglecting without good reason to return covers delivered by mistake; or, within five days, to collect, or to pay, postage due.

(4) Forty blows or forty *lyang*: Losing, through carelessness,

\* Tyeng-chyu and Kang-kyei very 5 days.

† Ham-heung to Kyeng-syeng "

registered covers; non-compliance with §45, on absent addressees.

(5) Fifty blows or fifty *lyang*: Forwarding prohibited articles (See § 17); buying or selling stamps at unlicensed places, or for more or less than their face value; altering the face of a stamp.

(6) Sixty blows or sixty *lyang*: Using the same stamp twice; infringing § 18 on hire of messengers.

(7) Eighty blows or eighty *lyang*: Improperly inscribing the words "approved by the Minister" (See § 19); attaching the seal or mark to articles other than for post-office use.

(8) 100 blows or 100 *lyang*: Removing, whether for oneself or others, stamps on covers, obliterated or unobliterated.

(9) One to twelve months penal servitude, or fine of sixty to 200 *lyang*: Wilfully opening covers addressed to others, or destroying, soiling, selling, concealing or throwing away such covers, or giving them to those not entitled to receive them, or procuring others to do the same, or being accessory to the above; postal officials making false returns; infringing the post office monopoly; avoiding by misrepresentation the payment of postage.

(10) Three months to three years' penal servitude and fine of fifteen to fifty *lyang*: Post office employes committing the offences enumerated under (8); or despatching mail matter to improper quarters; all who, by force or fraud, hinder the collection, forwarding, or distribution of mail matter or wilfully damage or soil letter boxes, bags, or other post office articles; forgers of postage stamps, or those privy to, or availing themselves of such forgery.

#### TELEGRAPHS.

*Offices.* Ordinances 32 and 32 of July 23 (Gaz 337) give particulars of the functions and salaries of the staff of a Telegraph Office.

Telegraph Offices, *tyen-po-sa* (電報司), are of two classes and have been, or are to be, established at the following places:

Class 1: Söul, Chemulpo, Wensan, Fusan, Wiju, Kyeng-syeng, Kyeng-heung, Hoi-nyeng.

Class 2: Ch'yung-chyu, Hong-chyu, Kong-chyu, Chyen-chyu, Nam-uen, Na-chyu, Chyei-chyu (Quelpart), Chin-chyu, Ko-syeng, Tai-ku, An-dong, Kang-neung, Ch'yun-ch'yen, Kai-syeng, (Songdo), Hai-chyu, Ping-yang, Kang-kyei, Ham-heung, Kap-san.

The staff at each office is to consist of

A Manager, *sa-chyang* (司長), B 1—6.

One or more clerks, *chyu-sa*, C 1—3.



The Manager is responsible to the Director of the Bureau of Communications. There will be not more than ten Clerks at the Söul office, and not more than three at a treaty port or more than two at any other place, unless branch offices are opened.

The pay of managers will be; at first class offices \$40 a month; at second class, \$35; and of clerks, \$20 and \$25 respectively.

The offices at Söul, Songdo, Ping-yang and Wiju were declared open from July 28, by Min Agr. Ord 7 (Gaz. 393).

*Regulations.* Telegraph regulations in seven chapters, embracing sixty-six sections, were published as Ord. 34 of July 26 (Gaz. 389); and penalties for breach of them, as law 6 of Aug. 7 (Gaz 400) [The regulations are apparently adopted from those in force for the Chinese Telegraph Administration, which, again, are based upon the International Convention].

Telegrams are classed as (a) official, (b) service, (c) private; the first class including, besides Corean official messages, telegrams sent by foreign diplomatic or consular officers resident in Corea. A telegram of whatever class may be either (1) urgent, (2) repeated, (3) ordinary, (4) *à suivre*, (5) multiple, (6) acknowledgable, (7) reply paid, (8) post paid, (9) expressed beyond the ten *ri* radius (*See* below).

Office hours are from 7 a. m. to 9 p. m. during the half year beginning March 1st, and from 8 a. m. to 10 p. m. during the remainder of the year. Official urgent telegrams, however, can be sent at all hours. The order of transmission is (1) official, (2) service, (3) private. Official telegrams must be impressed with the seal of the office sending them, and must contain no non-official matter. Telegrams offensive to the laws or to public morals can be stopped by order of the Minister of Agriculture. In times of emergency the Government may monopolize the lines as far as private messages are concerned, whether from natives or foreigners. During war or insurrection, the sending of cypher messages may be interdicted.

All telegrams, whether official or private, must be paid for. The rate for ordinary inland messages will be, irrespective of distance:

- |                                    |          |
|------------------------------------|----------|
| (1) For each <i>enmun</i> syllable | 2 cents. |
| (2) " Chinese ideogram             | 5 "      |
| (3) " European word                | 10 "     |

The Government, however, reserves the right to increase or diminish these rates. Urgent official telegrams and repeated telegrams pay twice the above rates; urgent private telegrams, three times. Multiple telegrams are available for four addresses

only, and a copying charge of 10 cents per message is levied. The cost of telegrams *à-suivre*, after the first stage, is collected from the addressees. The acknowledgment of receipt of a telegram is charged for as ten Korean (*munmun*) syllables, or five Chinese or European words. A prepaid reply must contain a minimum of ten Chinese or European words or twenty Korean syllables. A message in the latter (the *munmun*), containing any European word, will be charged for as if the whole were in European. Chinese ideograms will be telegraphed as in China, by means of a four-figure code, and an additional charge of 10% will be made both at the despatching and the receiving offices, for effecting the translation, should the receiver or transmitter be unable to do this for himself. Messages in the *munmun*, in which Chinese ideograms are interspersed, will be charged at *munmun* rates for each figure in the several four-figure groups. On the other hand, messages in Chinese, interspersed with *munmun* (in other words, in mixed script), must be paid for as though altogether in Chinese. Addresses can be registered for a fee of \$10 each. The cost of any telegram lost in transmission will be refunded, if in Corea, within one month; if elsewhere in Asia, within two months; and if in Europe or America, within three months.

There will be no charge for delivery within a radius of ten *ri* [three miles] from the receiving office, but the rate beyond that will be 15 cents for each ten *ri* for special delivery, or ordinary postage in other cases. The rates for external telegrams will be those of the International Convention.

Telegrams, whether written in Korean syllables, in Chinese ideograms, or in European words may be (1) *en clair*, (2) in code, (3) in cypher, or in a mixture of code and clear. The usual rules are given, taking ten letters to be the limit of a European word; charging at the rate of one word for every group of three letters [or, in non-Chinese messages, three figures] used as a cypher; reckoning commas, hyphens, inverted commas, italics, and parentheses as each equivalent to a word, and stating that the expressions 'urgent,' 'multiple,' *à-suivre*, and the rest, must be paid for as one word.

Then follow, in the Ordinance, rules for signing and sealing receipts. A telegram arriving for an absent person will be kept at the receiving office forty-two days, after which it will be destroyed: telegrams for persons whose addresses cannot be found will be posted up for thirty days. The recipient of a message which he has reason to believe contains mistakes may apply at any time within twenty-four hours for its verification, but must deposit the cost, the amount so deposited being refunded,



should the Telegraph Office prove to have been to blame. At any time within forty-two days the sender or receiver, on being, if necessary, identified, may inspect the original manuscript of the message.

*Penalties* for offences in connection with telegraphs were prescribed by Law 6 of Aug. 7 (Gaz. 400). As in the case of post office offences, they are arranged according to an ascending scale expressed in blows or fines, the maximum in each case being as follows:

(1) Ten blows or ten *lyang* fine: Allowing strings, kites, or the like, to become entangled in the wires; throwing stones at the wires or insulators; tying horses or cattle to the posts; or defacing the numbers.

(2) Twenty blows or twenty *lyang*: Entering the instrument room without permission; extortion by telegraph messengers.

(3) Thirty blows or thirty *lyang*: Loss or delay of a telegram by a telegraph messenger.

(4) Forty blows or forty *lyang*: Opening, soiling or destroying another person's telegrams.

(5) Fifty blows or fifty *lyang*: Anchoring boats or fishing in the near neighbourhood of cables: tying boats to the cable buoys.

(6) One month to one year's penal servitude, or fine of sixty to 100 *lyang*: Operator neglecting to forward a lawful telegram, or divulging the contents of a message.

(7) Three months to three years' penal servitude and fine of fifteen to fifty *lyang*: Impeding by force or fraud the transmission of a message; wilfully injuring telegraph materials of any kind. If the impeding of messages is committed for money the penalty will be in accordance with the law of theft, that is, proportionate to the amount of the bribe. If this same offence causes failure in military movements or other public matters, a penalty exceeding the severest here recorded will be enforced.

#### RAILWAYS.

A few regulations, preliminary to the approaching introduction of railways into the Peninsula, were given in Ord. 30 and 31 of July 16 (Gaz. 380) and Ord. 40 of Aug. 4 (Gaz. 397).

Ord. 30 placed them under the Bureau of Communication<sup>s</sup> in the Ministry of Agriculture (*see* Ord. 48 of 1894 § 7). All railways, *tyel to* (鐵道), in the country were to be of the uniform gauge of 4 ft. 8½ in. English [Ord. 4 of Nov. 15 changes this to

5 feet]. Rates for passengers' tickets and freight are to be fixed by the Ministry of Agriculture, as well for native railway companies, *tyel-to hoi-sya* (會社), as for foreign, and the Minister will draw up byelaws Ord. 40, while admitting the right of foreign railway companies in Corea to place their employes at stations, *tyeng-ke-chyang* (停車場), and engine watering points, *chai-syu-so* (載水所), forbids foreigners to erect godowns or carry on business there.

A Decree, dated Nov. 15 (Gaz. 483), affirms that as the concessions granted to the American and French Companies [the Söul-Chemulpo and Söul-Wiju lines] oblige the Corean Government to provide the necessary land, and the treasury is far from replete, no new concessions can be given for the space of one year.

W. H. WILKINSON.



## PYENG YANG.

THIS city, being the oldest in Korea, has, clustering around its history, some of the most interesting legendary lore that can be found in the country, if not in the East. Some of this has appeared from time to time in the pages of the REPOSITORY.

The foundation and establishment of Korean civilization in 1122 B. C. is familiar to us all thro the preface to Scott's Manual, a book placed in the hands of the new missionaries and which introduces him to the mysteries and intricacies of the Korean language.

Almost simultaneous with the beginning of this noted city was the commencement of the kingdom of Israel; Saul, David and Solomon succeeded each other, and had the many questions to deal with which are so well known to us, while Kija and his successors here impressed what we see of civilization in the country to-day. Long before that however, Dankun reigned and ruled here so that in point of time Pyeng Yang, as an inhabited thriving city, goes far beyond the Psalms of David, or the doings of Solomon.

During my recent trip to Japan, I saw at Nikko a bronze lantern and candle-holder which was said to be from Korea, and which in workmanship far excelled anything now made anywhere in the East.

But of the grandeur and glory which was once this proud city's boast we see now nothing but demoralization and decay. Departed glories and decaying grandeur fittingly describe the present situation. The beauty of the location of this city as it rises beside the picturesque and majestic river—the finest in Korea, and surpassed in America only by the Columbia and a few others, remains. From the heights, which the Japanese stormed, and which command the surrounding country, the finest view in the East, of cities, hills, mountains, rivers, plains, fields, and villages, presents itself. A Russian Major connected with a surveying party, when here sometime ago, corroborated this opinion.

The kingdoms of Judea and Israel, from a point of political and material progress, have faded, so that even the stories are not as they were, the prophecies have been fulfilled, and the teachings

of these men mentioned has, with Christ's coming, filled the world with a knowledge of the truth. Here in Korea as brilliant a civilization seems to have commenced as that of Israel but the teachings of Confucius were inadequate. The history here proves, as also in hundreds of other like cases, that without Christianity there is no possibility of enduring civilization, and so here we are, representatives of what sprung from Judea 1897 years or more ago and we find that a nation, starting at the same time and under as apparently auspicious circumstances presents the pictures we are familiar with.

But to return to Pyeng Yang of the present time we find that the modern city lies further up the river than the old one. It is in the shape of a boat, and an old superstition that to dig a well would sink it has held so good that there are but few wells in the city. To carry out the notion of a boat, there are two large stone posts a mile and a half above the town to which the boat is supposed to be moored.

The interesting sights at present are the old city with its rare old gates and arches, its fine roads—mere paths at present, but showing well what perfect ones, all at right angles, they once were,—the present city with its "seven" hills, topped with the Japanese monument to soldiers killed in the battle here; while on others are deserted temples, neglected shrines and vacant schools. One however shows, far and near, a native Christian church, put up by the people themselves, connected with the Methodist Mission. In the northern part of the city, but outside and walled in separately, is what was once a flourishing Buddhist monastery now half deserted and with but little evidence of life; beyond that is Mt Peony, alluded to before, while to the northeast of that is a fine pine wood, in the midst of which, on a hill, are the buildings, monument and mound which mark Kija's supposed grave. Last but not least is the Presbyterian compound just outside one of the small water gates. This consists at present of a hospital and dispensary essentially Korean in style and appearance, erected by Mr. Moffett, and so, without his knowledge, termed The Moffett Hospital and Dispensary. Beyond that is the parsonage occupied by the Rev. Graham Lee, while below among a clump of trees are two other homes, belonging to the mission. Such in brief are the superficial views of this place, but the big east gate, one of the finest in Korea, must be mentioned, and also the numerous and large tablet houses lining the approach from the east and south. The old mint and barracks are also interesting as is a large pond with a pavilion, in the center of the city. To mention any of the many large, public but deserted buildings, would necessitate a description of each, so it is not attempted.



Pyeng Yang presents very little of its ancient glory and grandeur to the traveller or visitor today but its commercial supremacy is a thing of the not impossible future and a well-known and well versed Korean of Seoul remarked to me some months ago that he would not be surprised if it again became the capital of the country. Stranger things than that have happened and it does not take a very vivid imagination to see how such a condition could be arrived at. The opening of a port up here on the river somewhere, cannot be put off much longer.

There is an unwritten history of its legends and lore which would make most interesting narratives and the future will probably give us some of these as they are learned in our intercourse and conversation with the people. The natural resources in gold, coal, and lumber in the north point to a commercial advancement which is invietable.

J. HUNTER WELLS.

## THE LITERARY NEEDS OF KOREA.

**A**T a special meeting of the foreign community in Seoul held in the month of November, 1895, for the purpose of considering the condition and needs of Korean literature, the writers were appointed a committee to draw up a scheme for a Christian literature for the Korean reading public. This project, ambitious as it seems, appeared quite within the range of missionary duty. That no report has been made by the committee until now is not to be thought surprising. A scheme of a complete literature necessarily embraces topics of the widest divergence. The varying methods and requirements of different mission workers call for a range of published material far in excess of that commonly included in the term religious literature. The tentative scheme, therefore, first aligned by the committee was found to require special elaboration in order to bring it into complete consonance with prevailing sentiment upon the field, and lest it be marked too plainly by the personal views of those who drew it.

To the latter end a printed circular was issued and a correspondence instituted with those interested. While these steps have consumed much time, they have elicited facts which cannot fail to be of value to the community of Christian workers in Korea; and not to them alone, but to those as well who are working hand in hand with them in the effort to elevate Korea into the sisterhood of enlightened nations. To lay before the public the facts referred to is the purpose of the present writing.

Before so doing we would call the attention of our readers to the broad and catholic definition of the term Christian literature. This is not limited, as casual inference may lead us to suppose, to the Scripture, theological works, the plentiful host of "tracts," and books of devotion. On the contrary, under such circumstances as we are placed among, and under many others, it must be held to include all writings that make for the propagation of that wider Christianity by which the world designates the condition of a people measurably freed from superstitions and setting its face steadily toward a full knowledge and exercise of the best powers God has conferred upon it. Such literature the Christian Church must perforce supply to those whom it seeks to train for the posts of pastor and teacher



within its own body. And such literature, when diffused among the people, cannot fail to form a christianizing force of no little power by the very fact that it is a civilizing force. Such a literature therefore necessarily extends far beyond the classes named, to embrace text-books of science and all other forms of knowledge, histories of both modern and ancient, European and Asiatic peoples, monographs upon topics specially chosen, such as agriculture, hygiene and ethics, biographies both Christian and secular, and last, though far from least in importance, a periodical literature which shall minister effectively to building up of the Church and the nation. All these topics and many others, if simply treated by men to whom the Creator is as imminent as his works, would constitute a firm foundation for the building up of a Christian intelligence in this peninsula.

Such needs as are expressed above have long been felt by some among us, and some have taken steps toward closing one portion or another of the gap. Insignificant as such efforts may seem in comparison with the magnitude of the whole work to be done, no one should think of speaking of them as ineffectual or futile. Let us feel encouraged that a beginning has been made; and let us all, even amid the press of our other cares, do what we can in carrying on this department of our work.

The letters in possession of the committee express many specific needs felt by their writers in missionary work in Korea. Among those who call for productions distinctly religious in character, the Bible, or given portions of it, are most frequently mentioned. One lady writes "I think it would be a great help to the Christian Koreans, if some of the prophecies, as Isaiah, fifty-three for instance, and devotional psalms and other devotional parts of the Old Testament could be translated for them." Two persons demand "a simple outline of the Old Testament," one specifying Foster's "Story of the Bible" and saying "This I believe would be all to the Koreans that it has been to the world of Christians." Another correspondent says "I should like to see also some good religious tracts prepared with a view to the further upbuilding of Christians in the practical duties of the Christian life. Those hitherto written have mostly been for unbelievers and therefore do not furnish much material for Christian nurture." Further, there are calls for "Some accounts of the victories and results of the Gospel in other lands," "a commentary on the Gospels," "a short Bible history," "a small work on Sabbath observance," "some book or booklets setting forth clearly the difference between our own and the other religions, Buddhism, Confucianism, Romanism, &c.," "a concise life of Christ," "biographies of eminent Christians," "extracts

from Thomas à Kempis's 'Imitation of Christ' for the motives leading to missionary activity, and designed to stimulate Korean Christians to independence and aggression." Surely here is scope of suggestion for those who wield the pen of a missionary author.

A lady worker tells us "I have felt the need very much of small books calculated to attract and hold the attention of the women." And one of the ablest of literary workers in Korea writes "I have felt the need of books that were specially suited to the Korean mind, and these as yet are to be written. Two or three publications from China seem to have come nearer this than anything else I have seen, but as yet in Korea we seem to be confined to translations of, or publications modelled on, western literature, and I am sure that this is not the literature that will give permanent satisfaction. Only a close study of the mental and moral peculiarities of the people can put us in the track of what suits their spiritual and intellectual needs."

That the need of a more secular class of works is also deeply felt by many, the committee have received good evidence. Not only educators, but physicians and those engaged in purely evangelistic lines of work appeal for text-books and treatises on subjects of general interest. Among those named as desirable by one or more persons, are works on Arithmetic, Surveying, Geography ("a manual better adapted for instruction in elementary schools than those now extant"), Natural History, Grammar (presumably of the Korean language), an Enmun Spelling-book, Reading Exercises in Enmun neither so difficult as the native books, filled with unusual Chinese words, nor so far from vernacular speech as the compositions of foreigners; as well as treatises on Anatomy, Physiology, Chemistry, Hygiene, Therapeutics, International Law, Korean and general History, Electricity, Cooking, Church History, Geology, Metallurgy, and numerous similar topics.

Says a correspondent, "I do think that some attempt ought to be made to supply food for the home reading, to elevate the family life, respect for woman, and mutual fellowship between the members of the household." So far as printed matter can contribute to these ends its most effective form would be that of a well edited family paper. During the fifteen months since this committee came into existence three periodical publications have begun to issue in whole or in part in the native tongue. It is evident however that no one of these fills more than a very small part of the field indicated in the above quotation. To do so in some measure adequately, their columns would need to be filled with matter of that plain, homely, every-



day type, which wins a wide circulation for so many periodicals in other lands, should devote a fair share of space to the interests of the Church whose life has given birth to the only home life thus far developed in Korea, and must speak in the plain vocabulary of the people instead of the unknown tongue of a neighboring empire. In those columns politics, social reforms, civic changes and national aspirations can occupy but a minor position. In them the home, the social unit, must be exalted, and all that gathers about that thought must stand for the ideal of him who prepares them.

Those who have realized these needs of the Korean people in point of literature have not been idle in endeavoring to meet them. That greatest and foremost need, the Bible, the whole community know that competent men have for years been laboring to supply, while at the present time they are meeting daily to perfect their translation of some of its books and will soon issue others in an experimental form. Of works to supply definite needs in the field of distinctively religious literature, it has come to the knowledge of the committee that the following are now in one or another stage of preparation and may be expected to issue from the press in the course of a year or so:—

1. A small tract in the form of an allegory intended to find ready readers among women and girls.
2. A small work on Sabbath observance.
3. Extracts translated from Thomas à Kempis's "Imitation of Christ."
4. A translation of Foster's "Story of the Bible."
5. A translation from the Chinese of "The Gateway to Virtue and Wisdom."
6. A little tract on Romanism.
7. A translation of Binney's "Compend of Theology."

In the department of secular knowledge the efforts at present being made to meet felt wants are somewhat more numerous. Those known to the committee are:—

8. A primer of English for the use of Koreans.
9. A manual for the use of Koreans in studying English and French.
10. An elementary arithmetic.
11. A concise history of Korea for use in schools.
12. A concise general history for use in schools.
13. An elementary chemistry.
14. An elementary treatise on anatomy, physiology, and hygiene.
15. A translation of Gray's Anatomy.
16. A work on therapeutics.

Considering the brief period during which missions have been carried on in Korea, the smallness of the force upon the field, and the fact that the work of direct evangelization makes such severe demands upon the time of nearly all, the committee feel that all interested have much cause to rejoice that so large a body of useful publications has already been issued in the native tongue and that so much more is projected. In spite of many preoccupations we deem it essential that the missionary community in Korea fully recognize the importance of themselves supplying this element in the life of the nation instead of leaving the task to those who fail to perceive the hand of the Almighty in nature and in history. The people are to-day calling. Delay may be fatal to the cause of truth. Let that mental food be at once and abundantly furnished which make for the healthy and constant nourishment of the mind, and we have no fear as to the development of Korea in material things and in dependence upon Him who has watched over their past and who knows their future.

ALEXANDER KENMURE, } Committee.  
C. C. VINTON, }



## A KOREAN METHUSELAH.

I think most peoples who are old enough to have traditions, antedating so called historic times, have stories of persons who have lived to extreme old age. This is especially the case in Asia, and so far as I have been able to observe, the more imaginative the people, the longer the term of life they ascribe to their particular Methuselah.

In India, they have a well preserved tradition that one of the race lived for over a hundred thousand years before he was finally gathered to his fathers.

The Chinese, eminently unimaginative and practical, see nothing strange in giving their most ancient worthies a long lease of life.

They say that one of their Kings actually ruled for over 140 years and that the reign of others in those times was almost as long.

Indeed it may be said, as remarked by Williams in the "Middle Kingdom," that the average duration of life in those days must have been about 500 years, if we give credence to all that is now recorded.

The Japanese, of course, are not to be outdone in anything by the Chinese, and so they give their early Emperors reigns which in length would be impossible in these degenerate days. A celebrated Japanese statesman.—Takenouchi,—who served five successive Emperors, was cut off somewhat untimely, in an early stage of his usefulness, at the age of 350 years.

It is not therefore surprising that Korea should have her old man also. His name was Tong Pang Suk.

The term of life ascribed to him varies greatly, running from one thousand to ten thousand years and even more. I have investigated the subject without prejudice, and as carefully as circumstances would permit, and give it as my deliberate opinion that old Tong did not live ten thousand years. I think one thousand much nearer the mark,—probably 900 years nearer than the larger figures.

I am aware that recently a class of agnostics, preferring to believe nothing they do not know and therefore of necessity having the shortest of creeds, have actually ventured to doubt the longevity of these old heroes. This pestiferous crew, rejecting all they cannot understand, would no doubt, three years ago, have denied the existence of the X ray and proved, to their satisfaction at least, its impossibility by so-called scientific deductions and try in the same way to ruthlessly rob us of our cherished Methuselahs, Mahalaleels, Jareds, and Enochs and even deliberately to deprive the Koreans of their beloved and venerated benefactor, old Tong Pang Suk, who, as we shall presently see, discovered and imparted to them the invaluable recipe of how to keep the devils out of their houses.

I have heard that these scientific doubters have formulated certain laws respecting the growth, maturity and decay of animals, and under the laws made by themselves decide that no man could live three or four hundred years and that therefore Methuselah was dead and decayed centuries before his nine hundred and sixty-ninth year, when, according to Moses, he was gathered to his fathers.

I have not the space or inclination or knowledge to enter into a discussion of this matter, nor is it necessary for the purposes of this article. The explanation of the Koreans as to why and how Tong lived so long is so natural and plain and so easily understood that its truth must be at once seen and accepted. The account runs counter to no science and the most aggressive agnostic cannot refuse to put aside his doubts and admit its verity. There was simply a mistake in book-keeping.

Many Koreans contend that there is an august court of Last Resort in the outer world, presided over by a wise and just but stern Judge before which all mortals are summoned when they have passed over their allotted span of life.

Books of Life are kept in this court by the clerks, in which are recorded all the deeds, whether good or evil, done by each man in the flesh and he is judged by such records.

Now it happened that in Tong's case the particular page devoted to him got in some way stuck to the preceding page, and the clerks in turning over the pages always turned two at a time and consequently overlooked him entirely.

When all the other cases in the book in which Tong's record was kept were disposed of and closed, the book was filed away and he was thus "pigeon-holed," so to speak. Not being summoned he could not die, and as he had lived out his term of life he could grow no older, and so he just continued to live along, and would probably have been with us to this day but



for the envy and dog-in-the-manger disposition of some of his contemporaries. These, when summoned by the dread messenger of death, being, as most mortals are, unprepared and unwilling to go, complained that they had been called too soon and asked why Tong had been permitted to remain so long behind.

This put the court on inquiry, and an over-hauling of the books and accounts was ordered. When we take into consideration the many millions who are born or who die annually and the number of years that had elapsed since old Tong and his affairs had been filed away, we see this was no easy job, and it is said that the investigation lasted 346 years before the mistake was discovered. Then a court constable, or runner as they are called in the East, was at once sent, (either up or down, I do not know which) to the earth to bring Tong thro death's door to the last Tribunal.

These runners or death messengers are always represented in Korean stories and in the pictures in the temples as devils with the orthodox horns, hoofs and long barbed tails.

The devil who was dispatched on this business, realizing that he had a difficult task, cunningly disguised himself, folding his tail beneath the flowing and ample Korean robes, concealing his horns under a mourner's hat, which is a rather flat cone, constructed of straw or bamboo and about three feet in diameter at the base, and, wrapping his hoofs in the curious padded cotton stockings of the Koreans, he easily passed as a native, and went to and fro and up and down in Korea, searching.

Tong had acquired wisdom with his years, and knowing that sooner or later they would be looking for him, had changed his abode and name with each generation and it was some time before the devil got any clue as to his whereabouts. But at last he heard that he spent most of his time fishing in the Han river.

The Koreans say that this was true—that Tong, having plenty of spare time, developed in his later years a great fondness for fishing but that, not wishing to diminish the stock of fish in the river, used a straight piece of wire instead of a hook and that thus he was able to enjoy all the excitements and pleasures of fishing for centuries without catching a single fish.

The devil following up his slender clue adopted a plan which for originality and ingenuity would reflect credit even on his successors and lineal descendants, the great Police Detectives of the present day.

He collected a vast quantity of charcoal and washed it in the river; this of course blackened the stream, and when the inky waters came down to where Tong was fishing, he, being

greatly surprised and disturbed, went up the river to see what was the matter, and finding the devil and his party washing the charcoal asked them what they were doing, and was told they were trying to make it white.

Old Tong in his indignation was thrown off his guard, and said, "I have lived in Korea many hundreds of years and of course met many fools but never saw before any one big enough fool to try to wash charcoal white."

The devil at once knew he had his man and unfolding his tail by way of exhibiting his warrant of arrest, seized Tong and hurried him along in the direction of that dark portal of Death thro which all mortals must sooner or later pass.

On the way, the devil, being no doubt in exceedingly good humor over his success, chatted quite cheerfully and pleasantly with Tong who ventured to ask him what he most abhorred and was afraid of.

Here I may remark that I have noticed in many of these folk-lore stories that many apparently opposite attributes are given to the devils. In some matters a devil may be very cute and have the wisdom of the serpent while in others he is the very embodiment of stupidity. In this case our devil made a fatal blunder—one which might have been excusable for a mortal but was most unusual and stupid for a devil; he told the truth.

He said that he hated and was afraid of but four terrestrial things—a branch of a thorn tree, an old empty salt bag, a worn out straw sandal, or shoe of an ox, and a particular kind of grass that grows in Korea, (which I may add is very similar to the fox-tail so common in America) and that when all these were put together he could not go within thirty feet of them.

In return the devil asked Tong what he most feared. Tong being a man, and old and experienced, lied to the devil and said he was always in mortal terror of a roasted ox-head, and *mack-alee*—a kind of beer very common in Korea.

Shortly after this mutual exchange of confidence, Tong noticed that they were passing a thorn tree, around the roots of which fox-tail grass was growing and, curiously enough, that under it was an old salt bag, and a cast off ox sandal; so-making a sudden spring from the side of the devil he gathered up the bag, grass and sandal and hanging them on a branch of the tree his charm was perfect, and the devil could not come within a radius of thirty feet.

Of course the devil used every inducement to get Tong to come forth, but the old fellow stuck manfully to his post, and at last the devil went off and got a roasted ox-head and a cask of



*mackalee* and rolled them in to Tong, confident, from what he had told him, that Tong would be driven outside the magic circle.

But when he saw Tong eating heartily of the beef and drinking the *mackalee* with gusto, he realized that the game was up, and despairing, disgruntled and defeated, departed.

I have not the space to follow further the fortunes of our ancient friend.

It is said that Tong carried around his charm for many generations but was in the end caught napping, and was brought before the Court and finally disposed of.

But Tong imparted his precious secret to the Koreans, and has thus brought content and peace, and banished from hundreds of thousands of households the fear of the devils which so grievously infest the country.

The belief in the efficacy of Tong's charm is almost universal in Korea and the use of the charm very common. We thus find faith, experiment and experience in its favor, and this is strong presumptive proof, at least, of its virtue.

Recently in passing down a street in Seoul, I noticed five of these charms hanging over the gate entrances within two hundred steps and am told that they are kept somewhere in nearly every house.

I feel certain that many of the readers of THE REPOSITORY, in Europe and America, will be inclined to cast doubts on the efficacy of this charm—especially the very many in America who nail horse shoes over their doors to keep out witches and other evil spirits, but I promise them that if, having properly made and used the charm, they catch a real live devil within thirty feet of it, I will admit that old Tong was a humbug. It may be that, of the large number in America who use horse-shoes and other Western fetiches to exorcise the devils, some have not found them quite satisfactory and would like to try old Tong's device. For their benefit I will say, that the thorn branches, grass and old ox-sandals are wrapped up in the old salt bag, the bundle bound with straw ropes, being a little over two feet long and some six inches in diameter.

Salt bags and thorn twigs can be easily procured in America. I think, but am not certain, that the fox-tail found there would answer just as well as the Korean grass; as no straw ox-sandals are used in America and as only those which have been actually worn and cast off possess any virtue, perhaps they can only be got in Asia. No doubt any of the United States Consuls in Korea, Japan or China, would gladly go to work collecting cast off ox sandals and forwarding them to their fellow citiz-

ens, on proper request—which request can be made directly by mail or thro the State Department at Washington.

I do not claim to be an authority in demonology. My acquaintance with devils being so far quite limited and do not know whether the American and Korean devils belong to the same species or whether Tong's devil antidote, which is such a specific against Korean devils, would work equally well, or at all, with the American, and I therefore do not venture to advise that horse-shoes be discarded, but think it would be safer, while reinforcing and backing them up, so to speak, with Tong's, charm, to still retain them.

I think I can promise my friends who put faith in these things, that if they will keep their horse-shoes over their front doors and dangle Tong's charm over their back doors, and at the same time, together with their families, live soberly, industriously, and honestly—keep all the commandments and exercise forbearance towards each other and charity to all—no evil spirits will be found in their houses, or that at least the moral tone and atmosphere of the household will be greatly improved.

Z.



**EDITORIAL DEPARTMENT.****THE LORD'S PRAYER IN KOREAN.**

**W**E are happy to present to our readers this month the translation of the Lord's Prayer made by the Board of Official Translators. The accompanying comments by the Rev. Dr. Underwood, who is Chairman of the Board, give an excellent idea of the painstaking care of the Board and as indicating how every point raised was discussed and disposed of.

We mentioned in our last issue that the Board began its final revision of the Gospels and Acts, on which the individual members have spent a great deal of time and study. These books have already been published, not with the Board's final revision, it is true, but as provisional versions. They met with a hearty and very general reception. The Rev. Wm. Wright, D.D., Editorial Secretary of the British and Foreign Bible Society, a gentleman of large experience in translating our Bible into foreign tongues, took occasion on the publication of these several books to extend to the translators "his sincere and hearty congratulations on the amount of good work that they have done."

We welcome this translation of the Lord's prayer and indulge the hope that it will speedily displace the versions now in use, so that there will be but one form used throughout the land.

"For some time past the Missionaries and Korean Christians have to no small extent been troubled and almost confused by the different versions of the Lord's Prayer in use. All have expressed substantially the same thought, as would, of course, be expected, but when Christians from different parts of the country have met together it has been impossible to *unite* in the repetition of the Lord's Prayer.

"The Board of Translators of the Bible have, in their work, now concluded this portion of the Scripture and it is but proper that the public should have the advantage of their deliberations, and that, if possible, all the Christians, at least all the Protestant Christians, should unite in the use of this one version. It is as follows:

하늘에 계신 우리 아버지여 일홈의 거룩  
 함심이 나타 나옵시며 나라히 립 함옵시며  
 뜻이 하늘에서 처럼 짜헤셔도 일우여 지이다  
 오늘날 우리의게 일용할 양식을 주옵시고 우  
 리 죄를 면 함여 주옵쇼셔 우리도 우리에게 죄  
 지은 사람을 면 함여 주옵스옵느이다 우리를  
 시험에 들지 말게 함옵시고 다만악에서 구  
 함옵쇼셔

대개 나라와 권세와 영광이 아버지께 영  
 원이 잇스옵느이다 아멘

"It will be noted that the first part is substantially the same as that which the majority of the missionaries have been using. The personal pronoun was omitted because it was plain from the context, and the genius of the Korean language would not require it. It was suggested to change the clause.

뜻이 하늘에서 처럼 짜헤셔도 일우여지이다  
 to 뜻이 하늘에서 일움 곳치 짜헤셔도 일우여  
 지이다

on the ground that the word 처럼 was rather too colloquial a form. The added simplicity in the form adopted and the exactness of the translation led the Board to decide in favor of the former

"The clause that caused most discussion was the fifth petition and it was here that in the versions used the most variations appeared. The first question that naturally arose was as to the proper word for "to forgive." The objection made by many to 샤함여주오 as applicable to God's forgiveness of man's sins but as too high a form to use in speaking of our forgiveness of others was fully discussed and allowed its full weight. It was however felt desirable to have, if possible, the same word in both clauses and after considerable discussion the word 면함오 was decided upon; and most certainly it is very near to the Greek *aphiemi* which means to send away, bid go away, let go away, and hence to remit, to forgive.

"After this was decided upon the work on this clause was by no means finished. Korean Christians objected to its form. The best scholars among them brought forward the objection that, in putting the clause concerning our forgiveness of others first, the prayer became almost a rharasaical prayer. It might almost be said to hold up to God the merit that we had obtained by our for-



givenness of others as a ground for God's forgiveness of us. Here too the question was raised as to whether **又** was a proper and valid translation of "as." Certainly **又** might, in many places, be a translation but the difficulty came here that **又** might and often does have the idea of degree and would therefore allow a double rendering of this clause. In the Lord's Prayer as given by St. Luke, *gar*, "for," "since," "because," is used. But if this is to be rendered into Korean the causal clause must come first and so this, on other than grammatical grounds, valid objection had been raised. All said the smoothest Korean would put it first but stronger considerations demanded that the petition should come first. After considerable discussion the form above was unanimously adopted.

"It will be noticed that this completes a sentence. At the end of the petition a period is virtually inserted. This also is an advantage when the form of the next petition is considered. The adversative particle **다만** is a very strong one and has the effect of cutting out all the connected petitions that go before and laying the stress on the one that follows. It is necessary therefore, to a translation of this prayer, that a period or its equivalent be inserted between these two petitions and this has been done. In this petition too, it has been deemed wise to translate "evil" by the simple word **악** as being by far the best translation and the most expressive of the sense of the original.

"It is not for a moment intimated that in all the minor points the Board were a unit, but after a thorough and careful consideration of all sides they are a unit in offering this to the foreign and Korean public and they sincerely trust that it will so commend itself that ere a year has passed all of our people in the eight provinces of Korea may be taught to use the one form."

**The Church at Home and Abroad**—in its December issue says some kind words of THE REPOSITORY and expresses its obligations for "the favor of pointing out our mistake in inserting, as illustrations of Korean life, one or two pictures that are really Japanese. This is a real favor, for we are glad to be informed of our mistakes and to correct." The Editor thinks our magazine is "as well made up and printed as it would be if published in New York or Philadelphia" and concludes by saying "THE KOREAN REPOSITORY holds honorable rank among our exchanges." The Korean does not like to lose "rank" and we shall do our best to retain the "rank" our worthy contemporary so generously assigns us.

**The King Leaves the Russian Legation.**—On the 11th of February 1896 the King of Korea and H. R. H., the Crown Prince, took refuge in the Russian Legation, this city. On the 20th inst. after a sojourn of one year and nine days under the flag of the great Northern Power, they bade good-bye to their protectors and, amid the general rejoicing of their subjects, took possession of their New Palace, the Kyeng-won.

This Palace was built last year and, as we have already said, is situated in the western part of the city. It adjoins on the west and northwest the Royal Customs compound and H. B. M.'s Consulate grounds. The United States, the Russian and the French Legations are only a little removed to the west. While H. I. G. M.'s Consulate is almost directly in front of the New Palace.

The day was pleasant and there was great interest to see their King on the part of the common people. In this they were not gratified, due in the main, we presume, to the narrowness of the street leading from the Russian Legation to the New Palace. The whole length of the street was lined on either side by soldiers and police. Perfect order was preserved the whole time. Between one and two o'clock in the afternoon, the King and the Crown Prince left their temporary home and, borne in covered chairs, passed between the long lines of troops.

An incident worthy of notice is mentioned in THE INDEPENDENT of the 22d inst. "The students of the Pai Chai School formed a line outside the regular line of soldiers, carrying two Korean flags, and when the Royal Personages appeared, the boys cheered His Majesty and the Crown Prince, throwing flowers on the road as the royal chairs passed by.

"We were glad to see these boys show their loyalty in public demonstration. The cheering and throwing of flowers to their Royal Masters showed their progressive spirit as well as their knowledge of foreign customs."

On the following day, Sunday, His Majesty received in audience the diplomatic corps, publicly expressed his obligations to the "friendly spirit of the Russian Government and the hospitality of the Russian Minister," informed them that his country was "again in peace" (referring to the disturbances in the interior), and announced that He had "returned to this Palace yesterday."

There seems to be a feeling of disappointment among the people that the King did not return to the Palace he left a year ago. How wide spread this is, we do not know. There is a feeling of great obligation to the Russian Government for ex-



tending the protection of her flag to the King and to the Crown Prince. We think we may safely repeat what we said a year ago when His Majesty sought the shelter of the Russian Legation, as to the position of Russia in Korea, "Russia wishes to see the King perfectly free in the administration of the affairs pertaining to his kingdom, introducing reforms with the help of ministers selected by himself."

## LITERARY DEPARTMENT.

*Hand book and Directory of the Anglican Church in the Far East, 1897.*—  
Pp. 130. 8vo. Printed and Published at the English Church Mission Press, Seoul.

This contains a Calendar with blank pages for Memoranda; list of dioceses in the Far East; descriptive and statistical accounts of China, Japan Korea and other countries in which the Church has representatives; clergy list, &c. The preface explains the *raison d'être* of the book as follows: "In the first place it would perhaps help to bring before the notice of the faithful at home, in a compact and concise form, the extent of the work which the Church has before her in the Far East, and enable them also to form some estimate of the efforts which the Anglican Community is making to perform her share of the duty. A very brief perusal of the contents of this book will, it is to be hoped, be ample to convince the most casual reader that those efforts, though greatly blessed by God in different directions, bear no sort of proportion to the vast responsibility assumed by the English-speaking races to the nations of the Far-East. There can be no doubt that this neglect is largely due to want of information. In England at any rate it is not too much to say that, even in circles which are usually well-informed and sympathetic the grossest ignorance and apathy prevails, with reference to such great peoples as those of China and Japan and to the work which the Church is doing or trying to do amongst them. And both in England and America our brethren of the various protestant dissenting sects set an example in this matter of missions to the peoples of the Far East which may well cause us Churchmen to blush for shame. In the body of this work an attempt has been made to do justice to the work carried on by those outside the Anglican Communion and to present a conspectus of *all* the Christian mission work in the Far East, Roman, Greek, and Protestant as well as Anglican.

"In the second place, such a work as the present seemed likely to be of value to ourselves engaged in the Church's work out here in the Far East, by reminding us of the links which bind us to our brethren of our own Communion. Roughly speaking it is true to say the Anglican Church hardly exists, either in popular estimation or in minds of its members, in that vast stretch of country of which we treat in this hand-book.—As missionaries of the A. P. E. C., the S. P. G., the C. M. S., or what not, we are apt to lose our distinctive character as Anglican Churchmen, and to find ourselves merged

in the crowd of Protestant sects which exist in the Empires of China and Japan and their environs. And yet the sense of fellowship is a very real source of strength to those engaged in the service of Christ; and, if it be true that charity begins at home, there are obvious reasons for strengthening that sense of fellowship in the first place among those who by birth, baptism and bringing up have been enrolled in one and the same section of the Church of Christ."

The account of Korea, like the other accounts, is very compact, perhaps too much so, but remarkably full for its length. On the whole, the work is well done and ought to serve the purpose for which it is intended.

## OFFICIAL GAZETTE.

(Compiled from THE INDEPENDENT).

Jan. 12. By a special edict, the Minister of War, Min Yung Whan, was made Envoy Extraordinary and Minister Plenipotentiary to England, Germany, Russia, Italy, France and Austria. [These are the European powers having treaty relations with Korea. Ed. *K. R.*]

Jan. 25th, *Edict*. The work on the new grave of the late Queen is commenced from this day.

Feb. 4th, *Edict*. Since the removal of the Royal ancestral portraits and the remains of Her Majesty to the Kyeng-won Palace, We spent a whole night in the same house for the first time; which makes Us feel that we are doing Our duties to some extent. Winter set in before the work of the buildings was finished. But the spring will be here before long and We hereby order the constructors of the buildings to complete the work as soon as possible. (The night referred to above was Feb. 1st, the last night of the Korean year. Ed. *K. R.*)

## CLIMATICAL NOTES.

	Mean Baro- meter. °	Mean Temp. in air. Fahr.	Mean Hygro- meter. Fahr.	Highest Max. Fahr.	Lowest Min. Fahr.	Mean Dew-point. Temp. Fahr.	Hum- idity. Means. //
October,	30.182	59.3	56.5	83.0	55.0	54.0	.827
Novemb'r	30.363	49.3	47.5	66.0	21.2	45.5	.868
Decemb'r	30.337	31.1	30.1	51.5	7.7	27.8	.844

The Atmospheric pressure during the last quarter, of which the means are shown in the foregoing table, has been of a high range throughout the quarter, and rather steady. The October pressure was .057 above the normal for the month and .097 above the normal for pressure for the latitude of station. November gave .063 and .298 above the normal for the month, and the



latitude. The normal standard for the latitude of this station being 30.085. The temperature wave, as shown in the table, give for October and November a fair one excepting in the max. reading which is rather in excess, while the temperature for the whole quarter shows a fall of the wave due to the season. The extreme however is noticeable in the max. and min. reading, noticed first in November but especially in December. This quarter's temperature, in examining the records, corresponds to the observations in 1887 for the fourth quarter, except the humidity which is somewhat higher, but the relative humidity would give the real quantity as shown above; but the absolute humidity or amount of aqueous vapor in the air is shown by the latter mode as appears in the following table.

	Means Aqueous vapor.	Fog. hours.	Rain-fall hours inches.	Wind prevailing direction force in miles	Snow hours, inches liquid.
Oct.	0.457	19½	26 1.79	North 19.5	— —
Nov.	0.329	—	24½ 1.38	West 24.0	— —
Dec.	0.168	2½	19½ 0.99	North 27.6	13½ 0.68

The weather for the first two months of the quarter under review was very variable, high winds inclining towards the west and northwest quarters. October was remarkable for its continual high temperature which continued for part of November changing, however, towards the end to the normal standard. On 25th of the month there was a sudden change brought on by a gale, the first of the season from the N. W. at which time the wind obtained a force of 48 ms. and lasting nearly 48 hours. In December the weather was changeable, at times presenting the appearance of spring, at other times boisterous and disagreeable. On the 20th there was a full gale blowing with a force of 65 m., lasting about 36 hours. There was some sign of snow in November but not enough to record, which remark applies to December until Christmas.

*Phenomena:* In October frequent thunder; on several occasions shooting stars and on the 10th about 11 p. m. a meteor leaving a bright and clear track descending in the direction of Ursa Minoris at an angle of 60°; zig-zag and sheet lightning on the 14th; a halo with a radius of 20° on the 15th, part of rainbow (also called Wind God) in the northwest quarter was observed.

Navigation on the Han was closed from the 6—10th of December and finally for the season on the 22nd.

The science of meteorology or science of the atmosphere should engage the attention of more than it does. This peninsula with a wide ocean on one side and a narrow sea on the other and surrounded by hundreds of islands, the lower extremity washed by deep waters thro which flows part of an equatorial current—"the Black Stream"—a wave on the west with an average range of some twenty-six feet and on the east, the same current with only a few feet; the surface of the peninsula itself mountainous, all help and tend to give the many and rapid meteorological changes so common here. More extensive meteorological and seismological observations would enable the student to determine the superior localities for animal and vegetable life.

The weather of the last quarter is not all one looks for at this time of the year; the weather even now should be colder and more bracing, there should be more snow on the ground. It is however hoped that the year 1897 will prove one of health to both man and beast and of much prosperity to the country.

F. H. MÖRSEL.

**ON DIT:**

That trade is improving.

That robbers are numerous in this city.

That the Japanese population in Seoul is 1758.

That the health of the foreign community is good.

That the thermometer was 20° above zero on the 8th.

That the Dragon flag will soon be raised over the Chinese Consulate.

That 1070 soldiers are now receiving instruction from Russian officers.

That the boys in the Royal English school look well in their winter uniforms.

That thirty-five prisoners were sentenced to be hanged in Korea last month.

That an eight page family paper will be published in April, in the vernacular.

That the readings and entertainments at the Seoul Union were unusually interesting.

That the "Conversations on the Structure of English Verse" by the U. S. Minister were instructive and deservedly popular.

That between receiving "resignations" and "memorials" His Majesty is kept very busy.

That not every memorialist is necessarily a patriot.

That the stone fights represent the minimum of bravery and the maximum of bravado.

That the Royal Household Department affords a comfortable berth for Ex-Cabinet Ministers.

That the Ladies' Travelling Club of Seoul visited Hong Kong and Canton at its last meeting.

That the sterner sex are not privileged to enjoy the trips of the Club.

That an agreement between Russia and Japan concerning Korean affairs will soon be made public.

That many bridges were walked over on the night of the Great Fifteenth of the First Moon as a sure preventive of corns.

That the Law Department breathes again since the resignation of the late incumbent and the re-appointment of his predecessor, Han Kiusul.

**NOTES AND COMMENTS.**

29983 packages and letters were received and delivered at the Seoul Post-Office in December 1896.

The Tal Sung Church near the South gate, Seoul is flourishing. Thirty-five have lately received baptism and united with the church.

The "winter class" of the Presbyterian mission in Pyeng Yang met in January and was largely attended, no less than fifty coming from the surrounding country, some from as far north as We-ju.



The late Prime Minister's steadfast refusal to accept the portfolio tendered him by His Majesty was finally successful. His "prayer to accept his resignation" was granted him on the 12th ult. One Korean who does not want office, so it would seem.

*The Korean Christian Advocate*, a small four page weekly, printed in *Umun*, made its appearance on the 6th inst. It is an attempt to form a bond of union between the Christians as well as to supply lessons with suitable comments for the Sunday Schools.

The stone altar—a slab of beautiful granite, nine feet long, six feet wide and two thick, to be placed in front of the grave of the late Queen, was taken thro the city on the 10th inst. The stone was quarried in Kang-wha. A cart was specially built and drawn by twenty bulls.

Christian work in the west gate church Seoul, is on the high tide of prosperity. During January and February there were over-one hundred applicants for baptism of whom forty-two were admitted to the church. Dr. Underwood is pastor of this church and he ordinarily makes things "go."

"The Minister of Education requested the different Departments to appoint the graduates of the Confucian school to good positions in the Departments. The War Office replied that the Department does not need such men in the service, as the Confucian knowledge is of very little use. Therefore, the Department regrets to say that it is impossible to appoint the persons recommended."—*The Independent* Feb. 9.

The Korean New Year fell on the 31st of January this year and was observed in the usual way. Business was suspended and calls and general rejoicing indulged in. Seoul begins the new year auspiciously. Korean capitalists have organized two banks—the Bank of Korea and the Bank of Seoul—with a paid up capital of \$50,000. An Express Company, with paid up capital of \$10,000 is also formed and we are trying to make our own leather.

We are glad the *Independent* agrees with Mr. Hulbert that the word Chosun should not be translated "Land of the Morning Calm." "There is some question as to what the exact rendering of the character 鮮 should be but 'Calm' is out of the question; but whether 'Radiance' is the exact word to use we question. It gives the idea of 'freshness' as is seen in its use in the word 싱선 which may be called 'fresh fish.' But at the same time the word Chosun refers to the morning light, and 'freshness' does not exactly strike it. We must conclude that it lies somewhere between the ideas of freshness and radiance."

*The North China Herald*, in a kindly review of our issue in December, writing of Dr. Landis' article on "The Numerical Categories says," "The 'Eight celebrated sights of Oul San show that the Koreans are not behind their neighbors in Japan in the appreciation of the beauties of nature. They are the river emptying into the sea, the mountain peaks rising up into the sky, the evaporating of salt on the plains, the clouds enclosing the mountain-peaks, the fishermen's lights on an autumn evening, the peaks of the fairies projecting into the sky, the pinnacles of Choung Syeng, and the sail-

ing boats of Nại Huang. To read this category brings before one's mental eye a hundred views in Japan."—Jan. 22.

The foreign community was shocked at the proposal of the late Minister of Law "to undertake the administration of extreme penalty to the two dead traitors"—those killed in the streets of Seoul on the 11th of Feb., 1896. We suppose the Minister meant the exhumation and mutilation of the bodies. The moral sense of the community was also offended when, as *The Independent* stated, "His Majesty sanctioned the Minister's view," looking upon it as "a wise and laudable counsel. The Minister is so well versed in the proper administration of the Law, therefore we need not say much more about the matter." Since then the learned Minister reluctantly resigned his office and let us hope we have heard the last of such a barbarous suggestion.

The Editor of the *Independent* is ordinarily cheerful and hopeful. A hundred or more memorialists sitting in the street in front of his office disturbs his equilibrium a little, but it is soon restored to its normal equanimity. But at the beginning of this month the condition of the streets in Seoul were a special cause of annoyance to our brother. He starts from his comfortable home "from the inside of the little West Gate" to go to his office on Legation street. Being an American, he takes the nearest way, "the narrow alley leading to the hill between the German Consulate grounds and the Methodist Mission property." He calls this "one of the most frequented thoroughfares in the city, but the condition is about the worst." "The rubbish and mud is simply appalling," the mud is "tenacious" and "A strong pair of pedal extremities are required for the task to say nothing of 'an unlimited supply of phrases not generally used in polite society.'" We are deeply concerned about this matter and hope our brother will not lose his strength and patience nor have occasion to use "phrases" not adapted to use in polite society. We do not know what remedy to suggest but dread to think of the violent internal commotions, if not explosions, when the frost comes out of the ground and the roads are really bad.

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#### BIRTH.

In Seoul, Feb. 7, the wife of the Rev. W. M. BAIRD of a son.

#### ARRIVALS.

In Seoul, Jan. 28, Rev. C. T. COLLYER to join the Methodist Episcopal Mission, South.

In Seoul, Jan. 28, T. H. YUN, Chief Secretary of Korean Embassy to Moscow.

In Chemulpo, Jan. 27, S. Y. TANG, Chinese Consul.



# THE KOREAN REPOSITORY.

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MARCH, 1897.

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## A TRIP ACROSS NORTHERN KOREA.\*

**D**URING the last eight years it has been my misfortune—shall I say?—to have crossed the peninsula of Korea twelve times, by different roads and at different seasons of the year. No other American or European having had such a varied experience of the cross roads of the Hermit Kingdom, I have thought it a subject upon which I might venture to write.

Korean historical associations are connected with the far north. Kija, who was a sort of Christopher Columbus and George Washington combined, crossed the Yalu bringing civilization and deliverance with him. The Puyuites, an interesting race, who gradually over-ran the peninsula, lived at the foot of the Ever White Mountain, which mountain stands still, like a lonely sentinel in the north. All the old tales of heroes and marvellous mysteries gather about this region and it was in the hope of seeing some traces of these, that we resolved to make a trip from the Yalu to the Ever White Mountain, knowing that no westerner had yet penetrated eastward over the region that I desired most to see.

On the 20th of April we crossed the river, three hundred miles from its mouth, about midway between the forty-first and forty-second parallels of latitude. The river here, some three hundred yards wide, is swift and powerful and we should never have got across had it not been for a yellow faced, opium-smoking Chinaman who, after nearly half-a-day's parleying, agreed to let us have his boat. There were seven of us in the party,

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\* A paper read before the Yokohama Literary Society.